

QUESTIONS
PREPARATORY
TO
The better, free, and more Christian
ADMINISTRATION
OF THE
Lords Supper.

Jer. 5. ver. 29, 30, 31.

*Shall I not visit for these things saith the LORD? Shall
not my soul be avenged on such a Nation as this? A
wonderfull and horrible thing is committed in the land:
The Prophets prophesy falsely, and the Priests bear rule
by their means, and my people love to have it so, and
what will ye do in the end thereof?*

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Fisher

L O N D O N,

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Questions preparatory to the better, free,
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the Lords Supper.



Hether this be a good reason; Because the Priests under the Law, did by GOD's command keep Lepers and unclean persons out of the Temple; Therefore the Ministers under the Gospel, may without Christs command keep and suspend whom they them-

selves judge unworthy Receivers from the Sacrament of the Lords Supper? Whether is such judgment of the Ministers infallible, and when was it given them? And whether is the Institution, Function, Rule and Authority of Ministers under the Gospel, or ought it to be, equall or like unto that of the Priests under the Law?

Whether, when Christ by shedding His most precious blood hath utterly abolished and taken away the very Office of Levites, Priests and Priesthood it self, yet he not deceitfull and unchristian to alleadge the practice of Levites and Jewish Priests as a guide for us under the Gospel? And whether St Paul saith true, that he that submitteth to a part of the Law is bound to keep the whole Law, renounceth the benefits of Christ, and is fallen from grace? Galat. 5. v. 2, 3, 4.

Whether the power of binding and loosing was not given to the Church, and not to any particular person or Church Officer? And, whether Suspension from the

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Sakra-

I.

(a) Levit. 15.
v. 4. 46. &
2 Chron. 26.
v. 20.

II.

(b) Hebr. 7.
v. 11, 12, 18.
& 8. v. 13. &
9. v. 10.

III.

(c) Matth. 18.
v. 18, 19. com-
pared with
ch. 18. v. 20.

Sacrament be not a branch of that power? And if so; Then whether it be not a sinfull usurpation and an high presumption for any man under the fictitious Title of Church-Officer (of which Title we read not in the Scripture) to take upon him the Churches Authority of *binding and loosing*?

IV.

(d) 1 Cor. 1.
v. 2. comp with
ch. 5. v. 13, 43, 5.
Rev. 2. v. 1, 2, 6.

Whether this be a good consequence; Because the *Church of Corinth*, the *Church of Ephesus*, and other Churches did Excommunicate and cast out of their Churches notorious scandalous Offenders and Here-ticks; ^d Therefore the Minister may Suspend whom his conscience pleaseth from the Lords Supper?

V.

Whether in the 1 *Corinth.* 11. v. 28. we should not read thus; *Let every man examine himself, and so let him go to the Minister and know of him whether he be fit to eat of this bread, and drink of this cup?* And if so; Then whether the Assembly of Divines ought not to amend this Text?

VI.

Whether, if no example or precept of Scripture can be brought for the Ministers power of Suspending from the Sacrament, the conscience of that Minister who exerciseth this power be not secretly guided by some other Rule than the Word of GOD? And whether the true Rule be not pride, profit, and an ambitious desire to *exercise authority over their Brethren*, which Christ hath forbidden? *Matth.* 20. v. 25, 26.

VII.

(e) *Josh.* 5. v. 7.

(f) *Gen* 17.
v. 10.

Whether it doth reasonably follow; Because GOD's renewing of Circumcision in the time of *Joshua*, which Circumcision had been long before Instituted by GOD himself, was no Innovation in the Jewish Church; Therefore the bringing in of the Ministers power of Suspension from the Sacrament, which power Christ never ordained nor did the Churches of Christ ever approve

or practice, is no Innovation in the Christian Church ?

Whether in *Matth. 7. v. 6.* Christ spake not those words *to the people* as well as to *his Disciples* ; & therefore *Ye* in the Text must be understood as spoken to all Christians ? And whether those words are not thus to be expounded ; *Give ye not that which is holy unto dogs*, that is, Offer nor, teach ye not my Gospel unto froward-obstinate men, who render themselves unworthy of so great salvation ; *Neither cast ye your pearls before swine*, that is, Neither declare ye my precious and glorious Doctrines, ^b which ye have received, unto foolish regardlesse men, who delight in their iniquities ; *Lest they trample them under their feet, and turn again and rent you*, that is, Lest they despise my Doctrines, and set themselves to doe you all manner of mischief ? ⁱ And if so ; Then whether such Ministers as limit the word *Ye* unto themselves only, contrary to the expresse Text ; & by *that which is holy* and *your pearls* will have meant the Sacrament of the Lords Supper ; and by *Dogs* and *Swine*, unworthy Receivers, without Scripture-proofs and even contrary to reason, for that Sacrament was not instituted till neer two years after this Exhortation, ⁱ be not impudent Wresters of Gods holy Word, false prophets, and deluders of the people ?

Whether, when three Evangelists, recording the Institution of the Lords Supper, do most expressly testifie, that *Christ then sate at Table with his 12. Disciples*, amongst whom particularly is named *Judas Iscariot*, and that *Christ gave the bread and cup to them all*, and that they all did eat of the *bread and drink of the cup* ; Nay, when Christ himself saith in the very time and act of celebration, *Behold, the hand of him that betrayeth me is with me at the Table* ; ^m are they not unworthy to be ac-

VIII.

(g) *Matth. 7. v. 1, 2 & 7. v. 18, 19.*

(b) *Matth. 13. v. 44, 45. comp. with v. 19.*

(i) *Verbe & verberibus.*

(k) *Matth. 7. v. 18, 19.*

(l) Compare the time of Christ's Sermon in the Mount, with *John 6. v. 5. & 13. v. 2.*

IX.

(m) *Matth. 16. v. 10, 15, 16, 17. Mark 14. v. 17, 18, 19, 23. Luke 22. v. 14, 19, 20, 21.*

counted Christs Ministers, who shall openly question and deny the truth of *Judas* his being there and his partaking of the Sacrament? Would not such Ministers for their own ends deny the whole Scriptures?

X.

Whether did not Christ *three severall times* to His Disciples affirm, *that one of them should betray him*: The First was, *as they were eating the Paschever*; and is mentioned by S. *Matthew* and S. *Mark*, when the Disciples *one by one said unto Christ, LORD, is it I?* Unto which Christ replied in Generall terms, *He it is that dippeth his hand with Me in the dish*: * The Second time was, *as they were celebrating His Supper*; and is mentioned by S. *Luke*, when the Disciples enquired *onely among themselves, which of them it was that should doe this thing?* † The Third time was, *after His Supper*; and is mentioned by S. *John*, when (saith the Text) *the Disciples looked one on another, doubting of whom He spake, till at length Peter beckned to John, and John thereupon said unto Christ, LORD, who is it?* Unto which Christ replied in Speciall terms, *He it is to whom I shall give a sop when I have dipped it; and when He had dipped the sop, He gave it to Judas Iscariot*. * And if so; Then whether such Expositors doe not miserably confound as well the Gospel as themselves, who distinguish not *these times*, † but make them all one; and without warrant of Scripture talk of Christs Institution of His Supper after the Sop given to *Judas*?

* *Math.* 26.
v. 21, 22, 23.
Mark 14.
v. 18, 19, 20.
† *Luke* 22.
v. 21, 23.

* *John* 13.
v. 2, 21, 22,
24, 25, 26.
† *Distingue tempora collitur
dubium.*

XI.

Whether to teach that the giving of the Sacrament to an *unworthy Receiver* is all one as to put a knife into a mans hand to cut his own throat, be not to reproach the Institution of Christ and to make themselves His Reformers? And whether to teach that the *unworthy Receiver* eateth and drinketh *the Ministers damnation*, be not repugnant

repugnant to S. Paul, who saith, that *he that eateth and drinketh unworthily, eateth and drinketh his own damnation*? 1 COR. 11. V. 29.

Whether to call and adjudge those to be *Dogs, Swine, Hypocrites, Heathens, and unworthy Receivers*, who submit themselves to Christ's Doctrine and Ordinances, who doe openly witnesse to the world *their true and earnest repentance of their finnes, their love and charity with their neighbours, and their intention to lead a new life according to G O D's Commandements*; be not a rash, vain, uncharitable censure, neither agreeable to Scripture nor reason? And whether to term Infants, Fools, and Madmen, *Dogs*, can be warranted by Scripture? And whether to teach that Christ, *as he was man*, knew not that *Judas* was an Hypocrite; yet that the Suspending Ministers may discern an Hypocrite, be not to advance their knowledge above Christs? And whether such doctrine be not blasphemy?

XII.

Whether to call Ministers *Fathers, Pastors, and Shepherds*, be not Tropicall expressions? And whether may found and forcible Demonstrations be deduced from Tropes and Figures? Whether is this a good reason; Because it is the Duty of Fathers to require an accompt of their Children, and of Pastors and Shepherds to know the state of their flock; Therefore Ministers may Suspend whom their conscience shall judge unfit, from the Lord's Supper? Whether are they *Fathers and Shepherds* to Christs Flock, who account His Children *Dogs*, and refuse to give them the Food appointed by Christ?

XIII.

Whether the Designe of these Suspending Ministers in preaching up the excellency, worth, and necessity of receiving the Sacrament of the Lords Supper, and *withall* their

XIV.

their power of keeping the unworthy from it, be not the higher to advance their persons and authority amongst the people? And whether the Ministers Authoritative Examination of the Receiver, be not a Ground and Inlet to that tyrannicall-unchristian yoke of *Papish Private Confession*?

XV.

Whether the *Givers* of the Sacrament ought not to be qualified as well as the *Receivers*? And whether they be fit *Givers* thereof, who apparently to the whole World are swollen up ready to burst with avarice, pride, uncharitableness; Who make it a light matter to wrest God's Holy Word, and (when they please) to deny it; Who reject the testimony, practice, power and authority of *the Holy Catholick Church*, & by consequence have renounced their very *Creed*; Who, if *antient*, are notoriously perjur'd in the manifold breach of their Ministerial Oathes; and if *Novices*, they *preach before they be sent*, unlesse without President of Scripture and contrary to the Practice of all Apostolick Churches, the Ministers of six or eight Parishes, met together of their own heads, may lay on hands and *devoutly* Ordain, whom and as many as their Wisdomes think fit? And by the same reason, why may not the Constables of six Parishes meet together, and there *gravely* elect a Constable for the seventh Parish, or for as many Parishes as their Wisdomes please? Are Constables so elected Lawfull Constables? And are such Ministers as these Lawfull Ministers? Whether are such Ministers as these fit *Givers* of Christs most Holy Sacrament? Let Conscience, let Reason, let even Turks and Indians speak.

Halelu-Jah.

